

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, AUGUST 10, 1899.

NEW SERIES, VOL. 1, No. 37

Do not fail to read the sermon in this issue by Dr. Venable. It is a model expository sermon. Such sermons furnish strong meat for the soul.

Dr. W. T. Lowrey is this week in a meeting at Smithdale, not far from Summit, and next week he is to be with Rev. J. P. Williams, in a meeting at Silver Creek. He is meeting boys everywhere he goes.

Dr. Geo. B. Eager, of Montgomery, will supply Dr. Henson's church in Chicago during part of his vacation. Mississippi College preachers are acceptable in the first pulpits of America.

Hanna Hauser, treasurer of Herald Square Theatre, jumped from the center of Brooklyn bridge at 6 P. M. on the 3d inst. He struck the water just behind a steamer. A passenger on board saw him, leaped into the river and rescued him. "Rescue the perishing."

See the Ad. of Mississippi College in this paper. The president and members of the faculty, that are in the field, think the outlook favorable for the largest opening next session, they have had for many years. The young man who wants all the advantages of a first class college will have to go no further than Clinton.

Durant, Miss., Aug. 8, '99.

Dear Baptist:

As you find your way into most of the homes we wish to reach, allow us through your columns, to thank our friends from different portions of the State, for their many expressions of sympathy extended us in our late bereavement. May they be spared the darkness of this hour.

J. P. and Mrs. HICKMAN.

Mark Anthony said, "I have lost all, except what I have given away." That which we wisely and sincerely give to the advancement of the Lord's cause in the world is invested under the strongest possible guarantee. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plen-

ty, and thy presses shall burst out with new wine."

John Bunyan said,—

"There was a man, the people called him mad, The more he gave away, the more he had."

London, Aug. 4.—The Rome correspondent of the *Daily Telegraph* says:

"There is good reason for believing that the Pope will shortly make another solemn protest against the position of the Vatican in Italy. It will be the most vigorous and carefully worded protest ever issued from the Vatican."

Some daily journals in this country that we might mention will doubtless sympathize with the old unmarried father. What better right has the Catholic church to control the secular power than has the Mormon church?

It is generally known that Dr. F. H. Kerfoot has been unanimously elected, and has accepted, as Corresponding Secretary of the Home Mission Board of the S. B. Convention, to succeed Dr. I. T. Tichenor, resigned. With the retiring Secretary we have had a close and delightful relationship during the whole of his incumbency. His work will never die.

For the incoming Secretary we have the highest regard. He has physical, intellectual, and spiritual strength in a high degree. He is a natural financier, and has the power to influence men to do great things.

"All the Roman Catholic papers coming to this office are singularly agreed on two or three points. This is the more remarkable because of their jealous quarrels in other matters. They are thoroughly in accord that Dreyfus is very guilty, that Aguinaldo is a bigger man than George Washington, and that Spain stands far above England in the scale of civilization. They fight over "Americanism" and abuse each other because they do not know what Americanism is, and are at war as to what the pope did when he set his foot down on that abominable something, but they know the Filipinos are a lot of saints and that the church was their great benefactor."

The above from the *Central Baptist* should be carefully noted. Roman Catholicism is irreconcilably at war with Americanism. They are fast laying their clutches on the places of power in the United States, and once they succeed, civil and religious liberty will be a thing of the past in this country.

Meeting Sunday School Interstate, Monteagle Assembly.

MONTEAGLE, TENN., AUG. 14-18.

For above occasion Queen and Crescent Route will sell tickets on August 13th, 14th, 15th and 16th at one fare for the round trip, final limit to return August 20th.

R. W. BONDS,  
Ticket Agent.

GEO. A. SMITH, G. P. A.  
New Orleans, La.

Durant, Miss., Aug. 4, '99.

Thos. J. Bailey, Jackson, Miss.:

MY DEAR BRO: The dark billows are rolling very high around me this morning. Yesterday we buried two of our loved children, our second boy, Ellis, 17 years old, and little Sidney, five years old, both in one grave.

Bailey, this is so hard. Pray for us. Yours in grief,

J. P. HICKMAN and WIFE.

Our heart goes out in deep sympathy with our dear bereaved brother. We have drunk from the same bitter cup. But the Master makes no mistakes. He hath broken and He will heal.—*Editor.*

Dear Bro. Searcy:

For four days embracing the fifth Sunday, I was with Bro. E. Gardner, at New Providence church, six miles east of Gloster. This is one of the oldest churches in the State. It was organized in 1805. Here is where Father Lansdale told the story of redeeming love so long. And now Bro. Gardner, who is a young man of promise, is telling the same sweet story of Jesus and His love.

We had but one accession to the church, but saints of God rejoiced and their cups ran over.

Father Thompson holds membership in this church. He has done some work for the Lord in his day, and is now waiting for the boatman. There are fine possibilities

in store for this community—good country and good people. Elders Culpepper, Archie, Stringfield and two Hardshell preachers looked in on us during the meeting.

My health is good, and I am now preaching every day, and my old heart is full of joy. Yes, bless the Lord, Oh, my soul, and forget not any of His benefits.

JOEL H. LANE.

Summer Assembly International Christian Workers Association and Bible School.

BLACK MOUNTAIN, N. C., AUG. 15-24.

Account of above meeting tickets will be on sale to Black Mountain, via Queen and Crescent Route, on August 13th to 21st inclusive, at one fare for the round trip, final limit to return August 28th.

R. W. BONDS,  
Ticket Agent.

GEO. A. SMITH, G. P. A.  
New Orleans, La.

Revival Meeting.

Dear BAPTIST:

We have just closed a good meeting with the McCool church. Rev. S. W. Sproles did the preaching for us, and as usual he did it well. The people realized that in order for the Lord to honor them it was necessary for them to honor Him. So they closed up their stores and shops, and devoted one hour each day to his service, hence the brethren were greatly strengthened and are better united than they have been for some time. There were six accessions to the church. Brethren, let us give God the praise from whom all blessings flow.

G. E. McDANIEL.

McCool, Miss., Aug. 5, 1899.

Pokal, Miss., Aug. 3, 1899.

Dear BAPTIST:

Have just closed my annual meetings. Had a good meeting at Strong River. The church greatly revived. Four accessions by baptism. The Pleasant Hill meeting lasted five days. Here we had a glorious time. Both in song service and preaching. The Lord blessed us abundantly. Five were added to the church. Others professed faith in Christ. Brother I. T. Bust, of Louisiana, preached for me in meeting.

J. O. BUCKLEY.



## Our Pulpit.

### Only Christ, Priest.

BY REV. A. VENABLE, D. D.  
Hebrews viii. 1-6.

The writer has shown in the preceding part of the Epistle that Christ possesses the qualifications of the Highpriesthood after the order of Aaron, in that he was taken from men and in behalf of men; that he passed through such human experiences as qualified for perfect sympathy with the weakness of men; that he was divinely appointed to the priestly office by an oath; that in addition to the requirements of the Aaronic priesthood that Christ also possesses superior characteristics, which belonged to a higher and higher order of priesthood, that of Melchizedek. These superior qualifications are then noticed:

First, that Christ was a member of the royal tribe of Juda, and that this is in perfect accord with the royalty of Jesus. Since he was after the order of Melchizedek, he is a Kingpriest. He has therefore taken his seat at the right hand of God. He is enthroned king, as king he is sovereign in his kingpriestly capacity. In all this there is prominent the suggestion that Christ as Kingpriest did not enter upon his office in its fulness until his ascension.

Second, Jesus Christ was made a priest by oath and not by a carnal commandment. Such as had to do alone with fleshly elements. He did not come into the priestly office by virtue of family connection with the tribe of Levi. Had no predecessors in office and can have no successors; without father, without mother, without genealogy.

Third, that he became a priest by the power of an indissoluble life, and therefore remains a priest continually, having neither beginning of days nor end of years, and ever liveth to make intercessions in behalf of men.

Fourth, that he is Son and perfect, not born with the weaknesses of mortal men, but holy, harmless. Separate from sinners, and made higher than the heavens and able to save to the uttermost all those who draw nigh unto God through him.

This brings the writer to a consideration of the contrasts between the work of Christ as a Highpriest and that of the Levitical under the Mosaic ritual. In this eighth chapter we have the New Sanctuary in which Christ officiates, contrasted

with the old sanctuary in which the priests of the Aaronic order performed their priestly functions as intercessors in behalf of Israel (verses 1-6). Then he passes from the scene of Christ's heavenly activity in the true Tabernacle to consider the New Covenant in which he is the only priest (verses 7-13). These now claim our attention.

"Now in the things which we are saying the chief point is this: We have such a high priest who sat down at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched, not man. For every high priest appointed to offer gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now if he were on earth those who offer the gifts according to the law, who serve that which is a copy of the heavenly things, even as Moses is warned of God when he was about to make the tabernacle, for, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ministry, the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises." (verses 1 to 6.)

1. The writer begins his treatment by calling attention to the main point in the whole discussion. That we have a high priest of such royal dignity, as that he has taken his seat at the right hand of the throne of the majesty in the heavens. The idea of the High Priest King is made prominent by the expression "taken his seat," as well as by "the throne in the heavens." But we must not entertain the suggestion of inactivity as associated with the idea of "taking his seat." The expression is designed to emphasize his kingly sovereignty. His kingly dignity enters into his session in heaven and designates him as the sovereign of this kingdom in which he is the High Priest and which has been brought into being by virtue of his sacrificial death. Hence he is a "minister" of the sanctuary, and of the true tabernacle which God pitched, and not man. The word "minister" designates one who renders a service to two parties. In this passage it becomes eminently appropriate, since it expresses the activity of Christ making atonement to God for men, together with all the services involved in that mysterious transaction, and he reveals God to men. Therefore in his glorified humanity he represents man

to God, and in his divine nature he represents God to men.

2. But as a High Priest Jesus Christ must have somewhat to offer. "For every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that this high priest have somewhat to offer. The offering made once for all is left in this passage indefinite. But to the Hebrew readers there could be no obscurity, because they were familiar with the nature of the offerings which the Highpriest must make before entering into the Holy of Holies. This sufficient offering Christ made when he offered himself without spot unto God and entered into the heavenly sanctuary through his own blood. On this offering his priestly intercessions are based. By this thought the two stumbling blocks in the way of the believing Jews were accounted for, if not removed. The one a suffering Messiah, which to them was repugnant and contravened their cherished traditions and beliefs; the other the absence of Jesus Christ from among his people on earth. Such an absent Messiah had brought a shock to their preconceptions as to the character and work of the Anointed One, whom the Jews had so constantly expected.

As Christ's offering comes up again we pause here.

3. But out of the idea of the Highpriest, "Minister," in the Sanctuary, there comes the thought of the character of the sanctuary. The exalted dignity of the officiating priest demands a sanctuary in every way commensurate with its occupant. This leads the writer to sketch in rapid outline the contrast between the heavenly sanctuary with the earthly. Besides the infinite superiority of Christ's sacrificial offering makes it eminently fitting that the Holy of Holies into which he has gained an entrance should correspond to the dignity and value of his offering. As Jesus Christ is a Highpriest he has made once for all an offering and now ministers in a heavenly sanctuary. (1) This sanctuary is represented as the true tabernacle. The word "true" is singularly expressive and emphasizes the idea of genuineness, not a copy, not a type, not a counterfeit. The tabernacle under the Old Dispensation was symbolic and represented, in sensible form, the great truth of God's dwelling with men. It was not simply the center around which Israel gathered, and therefore called the tent of meeting (see Ex. xxvii. 21; Deut. xxxi. 14), but it was the dwelling place of God, where God met the people, as they

were represented in the Highpriest. Again, it was a constant witness to the holiness of God. The veil before the Most Holy Place set forth in symbolic form the great truth that God could not be approached except in the person of one divinely appointed and symbolically clean. So it was called the Holy of Holies, the Sanctuary. Finally, the tabernacle symbolized the fact that God seeks to put himself in intercourse with men. He is not a being remote from men and the world, but is seeking to hold converse with them; approaches and can be approached; reveals himself, and can be consulted of men. But all these were only symbols. They were shadows; types. This symbolic structure was eminently suited to the services which, in themselves, were types and shadows. Such were the offerings of all kinds made by the priests. But as Christ's offerings of gifts and sacrifices are real they must be presented in a tabernacle true, real.

(2.) We are told further that this tabernacle was "pitched by God and not man." "The idea is that of fastening together; to set up. The erection of the tabernacle in the wilderness was the work of men, though done according to divine direction. The architect was God himself, but Moses and his people were the builders. It was provisional and symbolical, to be displaced by the true, of which God himself is the architect and builder.

(3.) The old was therefore only an imitation of the one shown to Moses in the mount. For God said, "See that thou make all things according to the pattern shewn thee in the mount." Of course it would be a fruitless attempt to undertake to surmise how God revealed all the details of the earthly tabernacle to Moses. Probably by vision. Why not? All that is necessary is given us. The tabernacle in the wilderness was a copy of the heavenly one shown to Moses in the mount. Again the language of the author must be looked upon as highly rhetorical rather than mildly logical. We must not entertain the thought that there is in heaven a real tabernacle, a structure, after which the earthly was formed. These are only designed in both instances to accommodate our ignorance by setting forth moral and spiritual truth by such tangible forms. There is great force and beauty in the figure employed, so long as we remember that it is only a figure. The spiritual truth, that man is a sinner and cannot come into the presence of God without an atone-

ment for sin, was beautifully set forth in the veil separating the Holy of Holies from the holy place. Indeed, the structure of the earthly tabernacle in all its appointments and services, were only illustrations of great moral and spiritual truths. These realities we must remember, have been set forth whether on earth or in heaven by such material forms as serve to convey some idea to the limited conceptions of the finite mind. Not what the tabernacle was, as a structure, but the spiritual realities which it shadowed forth is to govern us in our thought of the heavenly tabernacle into which Jesus has entered and ministers in our behalf. But there is room for caution on the other hand lest in our efforts to avoid an undue materializing of the heavenly tabernacle we run to the extreme of etherializing out of existence the substantial Being of the exalted Son of Man. We must not permit ourselves to think of Jesus Christ in his human side other than a real Being in localized form, since he is such in his resurrection form as we are to be when we have reached the end of the redemptive process. "For when he shall be manifest we shall be like him, for we shall see him as he is."

Again the tabernacle service prescribed in the law of fleshly elements made no provision for such an occupant as Jesus has been shown to be. He could not and would not be a priest if he were on this earth. "For if he were on earth he would not be a priest at all, seeing there are those who offer gifts according to the law, who serve that which is a copy and shadow of the heavenly things." (verse 5.)

1. He could not have officiated as priest on earth in view of the fact that the law was minute in its requirements as to the tribe from which the priest was to be chosen, the ceremonies of induction into office, and the offerings which were to be made. His Highpriestly character, tribal relation, manner of entrance into his office, and his sacrifices, were all radical departures from the Levitical requirements. For him to have attempted the priestly functions would have been a palpable violation of the whole system of the Old Economy.

2. Again the priestly services of the tabernacle were purely symbolic, figurative, shadowy, and unreal. They looked forward to something better yet to come. But Christ in his Highpriestly character, ceremonial and sacrificial service were real. The true had come

and to have appeared under the restrictions and conditions of that which was imperfect would have been a violent incongruity. The conditions of humanity made it impossible for Christ to be a priest on earth. No such tabernacle as his character and service required could be "pitched" upon the earth. For his work is in the realm of the unseen, the realm of the spirit, and any material adjuncts or environments would have obscured, if they did not destroy, the whole purpose for which his Highpriestly office has been inaugurated.

There is afforded therefore, in the above language, a most striking contrast between the tabernacle on earth and that in the heavens. So imperfect was that one on earth, that Jesus Christ in it as a Highpriest would have been reduced to a nonentity.

4. The writer continues his contrast, but with an abated emphasis upon the imperfections of the old tabernacle service, with a view to emphasizing all the more the matchless service which Jesus Christ is rendering in the heavenly one as mediator of a better covenant, enacted upon better promises. "But now he hath obtained a ministry the more excellent, by how much he is the mediator of a better covenant, which hath been enacted upon better promises." (Verse 9.)

The superiority of Christ's priestly administration made it impossible for him to be a priest in the earthly sanctuary. If his priestly work was to be realized he must be provided with a sanctuary, comparable in its appointments with the character of the ministrations of his Highpriesthood. But this sanctuary could only be established under another covenant, which insured promises of a more genuine character than those of the old covenant. The covenant belonging to the New Order of which he was the mediator, provided a sanctuary in the heavens, in which he ministers. This New Covenant displaces the old, and of course all the priestly ministrations, and the sanctuary itself passed away.

There is but one Highpriest in the universe that are involved in it all.

There is therefore but one Highpriest in the universe—Jesus Christ, who has been made higher than the heavens. There is but one Sanctuary, one Holy of Holies, that is the heavenly into which Jesus has entered through his own blood. There is but one successor to the whole system of priesthood in the Jewish Economy. That is Jesus himself. The efforts of men

and of systems to invest the New Testament ministry with priestly prerogatives, is a flagrant violation of the express teachings of the Word of God, and disparages the superiority of the Christian over the Jewish Economy. There cannot be an earthly priest now. There never was one, except in type in shadow. There is no place for one except in an imperfect, provisional system. Every effort to clothe any man with Highpriestly prerogatives, is a lapse back from the real to the unreal, from the true to the false, from light to darkness, from life to death, from humble trust in the all sufficiency of Christ's Highpriestly work to the arrogant assumption of ignorance, superstition, and earthly and idolatrous ambition.

The ground of the superiority of Christ's Highpriestly service is found in the fact that he is the Mediator of a better covenant. There enters into the very idea of a covenant, the necessity for a mediator, some one standing between God and man, bringing them into fellowship. Christ here is the Mediator, bringing into effect the New Covenant. As Moses was the Mediator of the Law, so Christ in his superiority to both Moses and Aaron, is the mediator of the New Law.—(James 1:25).

The superiority of the New Covenant arises from the better promises upon which it is enacted.

The promises were made through the prophets of the Old Dispensation. These promises insure forgiveness and such an inward operation of divine grace in the heart as that which under the old was ceremonial and figurative, becomes genuine and effective in the heart of man. A spiritual ministrant in the heavenly sanctuary bringing to the people a real deliverance, and helping them in a real service.

### What Is Fame?

J. A. H.

Baptists are of the opinion that they have made a "start"—even "a good beginning," in the way of evangelistic work among the people of Cuba, that delightful gem of the ocean. There is Diaz, that prince of Spanish preachers and apostles, hard at work, whose influence and energy directly and indirectly already under God have secured thousands—two or three or more—of precious souls from the thralldom of popery and ruin, brought them into the light, and liberty of God's dear children and gathered them into independent and sovereign churches of the living God to be the pillars and

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ground of that truth which is to redeem that whole people from a like bondage.

Then there is that corps of helpers whom he gathered about himself, who did such splendid work outside of and around Havana, with Mosley at Santa Diago and O'Haleran and others at other important points, with already hundreds of followers of the Christ who, with these hosts of the Lord are leading on to other victories.

Then add to this all of the church property and other important real estate valued at near or over one hundred thousand dollars, no mean holding for so short a time. But what is real progress or churchly fame when seen through the glasses of an exalted peripatetic ecclesiastic? Lately one of these freaks of fortune of a distorted churchianity visited the Island and seemed to see nothing but a vast vacuum that could be filled with nothing but the high and mighty system of his Methodism. True, there were "a few Baptists there with church property that cost perhaps thirty thousand dollars but of little value now, and who were worshipping," he thought, "in an old theater." Well, well! "How we big apples do swim." Such is human and earthly glory, but, "thanks be unto God who giveth us the victory through our Lord Jesus Christ."

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## SUNDAY SCHOOLS.

Lesson for August 13, 1899.

BY W. L. YARBOROUGH.

EZEKIEL'S GREAT VISION.—XXXVII. 1-14.  
GOLDEN TEXT.—I will put my spirit within you. EZEK. XXXVI. 27.

This lesson is bright with the prophet's hope of a better day for Israel. Now that Jerusalem has been destroyed and no vestige of hope is left for Israel's future through a remnant in Judah, Ezekiel encourages a hope of a restoration through God's favor and power. They themselves say, verse 11 R. V., "Our bones are dried up and our hope is lost; we are clean cut off." This doubtless came to be a proverb or common saying among them, and very likely, from it the prophet's vision takes shape. The vision is full of encouragement to the sorrowful souls on the Chobar.

Verses 1-9. The vision. "The hand of the Lord" was a favorite expression with Ezekiel to denote God's power actively employed. It is his way of saying that the Lord directed him to the valley, possibly in ecstatic vision rather than literally. The phrase "in the Spirit" indicates that he was under the influence of inspiration. When thus transported, the sight that greeted his eyes was a valley full of dry bones. As the Lord led him among them in every direction, he saw that they were very many and very dry; they lay there upon the face of the valley like the bleaching bones of a slain army. Surely no human power could restore life to these scattered bones. So in answering the question "Can these bones live?" he was thrown completely on God's power and his trust is seen in the simple words "thou knowest."

In the marvelous manifestation of power which was to follow there were two stages. First, came the command, "Prophesy upon these bones," i. e., speak, or deliver a message from God. This the prophet did, telling not what he thought, but what God would do, and as he spoke there came the wonderful results so vividly described in verses 7 and 8. The noise and the shaking were probably due to the rattling of the multitude of bones as they came together, rather than attendant natural phenomena.

The bodies lay there, each bone having taken its appropriate place and each body having been duly clothed with sinews and flesh and

skin; that is, there were perfect human organisms but one important thing was lacking if these dry bones were to live. There was no life yet. So the second stage represents the prophet speaking again, this time to the wind, which represents the Spirit of God. Indeed, both in Hebrew and Greek the same words are used for wind and Spirit and the context must decide which is meant. "Came from the four winds," i. e., from every direction, points to the omnipresence of the Spirit of God, the source of life. As the Spirit breathed upon these corpses the life principle manifested itself, i. e., they lived. God had breathed life into them and "they stood upon their feet an exceeding great army."

Verses 11-14. The explanation of the vision. The prophet is told plainly that all this represents the restoration of the whole house of Israel. As long as Jerusalem and the temple stood the Jews had some hope that they were not forsaken, but now despair had settled over them. They acknowledged that hope was gone, and that, as for their part, they had been cut off as a nation. They were so many dead men, but through this vision of the prophet, Jehovah taught them that he would open their graves and bring them out. He would put his spirit into them and bring them into their own land—all pointing to the time when they would return to their own land with a new relation to God. They would then know that it was Jehovah who had done all this, and not they themselves. The vision in its application somewhat changes its form, pointing not only to making the dead alive, but to a resurrection from out the grave. There is no good reason to doubt that Ezekiel entertained a hope of the final resurrection, though this was not the immediate object of his teaching.

## PRACTICAL POINTS.

Though no such meaning was in Ezekiel's mind, it is true that the sinner is just as dead spiritually as were these dry bones.

2. The restoration of the dead sinner finds a striking parallel in the restoration of these dry dead bones. He is made alive by the preaching of the Word and the Agency of the Spirit.

3. Every real preacher is a prophet, i. e., a man who speaks for God. If he speaks God's message, and not his own, dead sinners will be made alive through the Spirit.

4. There is ground for hope as long as we do God's work in God's way.

## The Interdenominational Sunday School Convention,

AND ITS WORK. DOES IT HINDER OR HELP DENOMINATIONAL WORK?

BY J. T. BUCK.

No. 2.

*The objects and Work of the Convention.*—The motto of this body of Christian workers is "Organization for Evangelization," and its best energies and time is devoted to the accomplishment of this purpose. There is no department of Christian work which is doing more to evangelize the world than the Sunday School. It begins with the young and trains the children for Christ. Its work includes Christian education and home missions; it is the great recruiting agency for the church of Christ, and any organization which elevates the standard of this work and increases its efficiency is promoting the great work of converting the world to Christ. If I were required to select one word which should embody my idea of the purpose of this convention, I would say "BETTER." Better Methods, Better Teachers, Better Superintendents, Better Schools, and in that way do Better Work. Like the great Apostle these workers, "forgetting those things that are behind, press forward to those things which are before," they are never satisfied with their attainments in any department of this great work, but are constantly reaching outward and upward.

With such purpose in view the Convention puts its hand upon the very best men and women in the land and says to them, "Go teach and train workers for the Lord's vineyard," and these people are engaged in holding institutes all over this country, where teachers are trained and other workers are qualified to take up the work and carry it forward. There is now an organization known as the Field Workers' Association, or department, connected with the Convention, which meets and discusses matters relating to the development of the work and the workers, also a Primary Union which devotes its time and attention to the training and development of teachers for the little ones.

The workers sent out by the Convention go to as many places as possible and aid in developing schools already organized, and arousing an interest in the work with the view of promoting the organization of new schools, where needed. It insists that every child should be in the Sunday-School learning, and every adult Christ-

ian should be in it working, either as teacher or pupil. But it does not propose to organize new schools, that is left entirely to the denominational workers; of course if one of these workers should go into a neighborhood where there was no school he would try to get one organized, but he would leave the character of the school entirely to the selection of those who compose it. The teaching of the Convention is that every church should have a Sunday-School, and the Sunday School should be loyal to the church to which it is attached. Union schools are not advocated, except as a last resort.

In our own State there is a State organization known as the "Sunday-School Convention of the State of Mississippi," and in some of the counties there are County Conventions, all auxiliary to the International Convention, and pursuing the same line of work.

These conventions have several departments of work, such as "Primary Unions," to train and help the teachers of the little children. "House-to-house Visitation Department," to organize local workers into committees to visit every house in a city or neighborhood and look up children and get them into some Sunday-School; "Home Class Department," which is intended to get all those persons who cannot attend Sunday-School to study the lessons each week; and the "Normal Class Department," whose work consists in promoting the organization of teachers' classes in every school, and thereby training young men and women for teachers: each of these departments has a superintendent for this State; to wit:

Home Department, Wm. Mc Bride, Carrollton, Normal Department, Jno. T. Buck, Jackson; Primary Department, Mrs. J. L. Gillespie, Greenwood; House-to-house Visitation Department, P. A. Lindrose, Wesson.

## Ministerial Education.

We beg the friends of Ministerial Education to read and consider the following:

1. Relying on the sympathy and hearty good will shown us at the Convention, the Board of Ministerial Education has gone forward in the work of building a new cottage for ministerial students here at Mississippi College. Contracts have been made; work on the building will begin in a short time; and all to be completed by the 15th of next month, September.

Therefore we request the friends who at the Convention so kindly

promised us help, to have the matter in mind, and send in their subscriptions at as early a date as practicable; trying if possible to have the money sent us by the time the building is to be finished, September 15, 1899.

2. We ask those who so kindly subscribed to the work, to be sure and send in the full amount subscribed, and a little more if possible. Owing to the rise in cost of material, the building will cost about \$800; and the full amount subscribed was \$707.49. We have also other expenses to meet, coal for the coming winter, insurance on buildings, also repairs.

3. We beg our Ladies' Missionary Societies to help us also. We will need some furniture for our new cottage. Need five bedsteads and as many mattresses, and about one dozen chairs. We wish we could get the iron bedsteads with springs. They can be had for about \$6 each, bed and springs; and would be far more desirable and convenient.

4. And please don't forget that on or before the opening of the session, September 20, we will need provision for 24 ministerial students who will room in our three cottages. They will surely be here. Already over half that number have sent in their applications, and the others will come and we must have provisions for them or money to buy with. We have no money now having paid out \$80 for \$20 tons of coal; also have had two ministerial students to provide for during vacation, who are here studying to prepare for the coming session.

Lastly, we ask the cooperation and aid of all our churches and pastors, and of all friends of Ministerial Education in the State. Help us, brethren and friends, and don't be vexed with us if we bring the matter to your notice often during the coming year. Our necessities may be very urgent for that time. But rest assured that the money spent will be well spent, and the work done will be good work, helpful to the denomination and to the cause of Christ for many years to come.

W. T. LOWREY, Pres. Bd.,  
Geo. WHITEFIELD, Sec.  
Clinton, Miss., Aug. 4, '99.

## Southern Editors Talk.

At the Southern Baptist Press Association's recent meeting in New Orleans, Major Harr's, of the *Alabama Baptist*, said: "The Baptists of Alabama made me believe they would double my list if I would come down from \$2 to \$1.50

a year. I did this, and I never made a greater mistake. How to get back to \$2 per annum I do not see, and yet the reduction has not added a hundred names to my list. What to do when once you have made a reduction is a most perplexing business."

Rev. E. E. Folk, of the *Baptist and Reflector*: "I have been an editor ten years, and the bane of my life has been the credit system. Those who owe me require the credit system and those I owe demand the cash system. It's awful. Nothing is any cheaper than a Baptist weekly, and yet we all have to submit to this kind of treatment."

Rev. I. T. Tichenor, D. D.: "A Baptist paper makes a mistake in supposing that it can increase its list of readers by reducing its price. The man who will not pay \$2 will not pay \$1.50, or even \$1."

Rev. W. A. Clark, D. D., of the *Arkansas Baptist*: "I too, dropped from \$2 a year, and I have suffered more than Bro. Harris has. The reduction did not bring me fifty new names. To say that the average Baptist can't pay \$2 a year is a snare and delusion. I came down to \$1.50, and I am not able to get back to \$2. It's a bareface excuse, when a man says he can't pay \$2 for his paper."

Rev. I. J. Van Ness, of the *Christian Index*: "At least 30 per cent. of all our earnings are lost by the credit system, and yet the power of cash is greater than the power of the pen. What can we do if we do not arouse our people to pay what they owe us, and to do it promptly?"

Rev. J. B. Searcy, of the *Baptist* (Jackson, Miss.): "A Baptist paper must be run on business principles. We must have a margin for making more than we spend on it. If the paper costs you in the neighborhood of \$2 and you sell it at \$1.50, in a little while the whole concern goes to the dogs. Our people must be willing to pay the price of the paper, and to do it promptly, as Christian men pay other debts. Our president, Dr. Dickinson, has been in the business longer than any one of us. I hope he will give us the benefit of his experience."

Responding to this friendly exhortation, the president said some of the following things, and would have said others, if there had been time:

"First of all, in the matter of reducing the price of paper, I cut my wisdom teeth many years ago. The price of the *Religious Herald* had been reduced to \$2.60 a year. Hundreds of our friends said that

they were hindered from securing subscribers by that awkward sixty cents. We were told that the people were thronging to subscribe as soon as this uncomely excrescence was knocked off of the yearly subscription price. Very well; we took off the sixty cents. That meant a reduction in yearly income of something like \$8,000. How many were added as the result of this reduction? The business department reported that it could not find fifty.

"Next, as to the cash system. This is a most perplexing matter. Every one of us knows that if we were to put the cash system into force rigidly and honestly, it would play havoc with our mailing list. It would make it impossible for us to secure advertising, because our bona fide circulation would be so disastrously affected. Besides, our subscribers have been accustomed from time immemorial to treat the religious weekly pretty much as they please. It is hard to get them to unlearn the lesson we have been diligently teaching them through the years. Moreover, many of the best people in the land cannot always pay cash for what they need and ought to have. Even editors have sometimes been subjected to limitations of this sort. On the whole, no hard-and-fast rule can be formulated. At any rate, I frankly confess I do not know how to formulate one. We shall have to content ourselves with doing the best we can, and then with the thought, which my former distinguished associate, Dr. Jeter, used often to repeat, quizzically—that we shall all, editors as well as other people, 'live until we die.'"

—*Religious Herald*.

Editor The Baptist:

It will be remembered that at the last State Convention, the Convention Board was authorized to elect an Assistant Secretary in charge of Sunday-School work, along lines recommended in Report on Sunday-Schools. It gives me pleasure to announce the election of Brother A. Flake, of Winona, to this place, and also introduce him to the brotherhood of Baptists of Mississippi. His zeal and interest in the cause are well known and appreciated by all who enjoy his personal acquaintance, and I am sure he will bring to this cause that spirit of work that has characterized him both in secular and in religious affairs.

Truly, A. V. ROWE.

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles."

## Meetings of Associations

VALORUSHA—Providence, 14 miles south-east of Grenada, Thursday before 4th Sunday in August.  
GENERAL ASSOCIATION—Beulah Church, 13 miles north Hickory, Saturday before the 1st Sunday in August.  
WEST JUDSON—Longview, near Sherman on K. C., Tuesday before 1st Sunday in September.  
TIPPAH—Ashland Church, Thursday before 1st Sunday in September.  
LEBANON—Eastabuchie Church, Thursday before 1st Sunday in September.  
COPIAH—Bethel Church, 8 miles east Hazlehurst, Thursday before 1st Sunday in September.  
STARK RIVER—Liberty Church, (Harrisville) Friday before 1st Sunday in September.  
SUNFLOWER—Refuge, Friday before 1st Sunday in September.  
ANDERDEN—Verona, Tuesday before the 2d Sunday in September.  
JURSON—Bethel, 13 miles east Tupelo, Thursday before 2d Sunday in September.  
OXFORD—Pilgrim's Rest Church, Thursday before 2d Sunday in September.  
CENTRAL—Terry, I. C. R. R., Thursday before 2d Sunday in September.  
COLUMBUS—Bethesda Church, Oktibbeha county, Friday before the 2d Sunday in September.  
PEARL RIVER—Shiloh Church, 12 miles south-west Columbia, Saturday before the 2d Sunday in September.  
CHICKASAW—Philadelphia Church, 15 miles south-west New Albany, Tuesday before the 3d Sunday in September.  
ZION—Milegan Springs Church, Friday before 3d Sunday in September.  
TISHOMINGO—Famington, 4 miles east Corinth, Friday before 3d Sunday in September.  
MT. PISGAH—Sulphur Springs, Scott county, Saturday before 3d Sunday in September.  
TALLAHALA—Pleasant Grove Church, 11 miles south-east Sandersville, Saturday before 3d Sunday in September.  
SOUTH MISSISSIPPI—New Hope Church, Saturday before the 3d Sunday in September.  
YAZOO ASSOCIATION—Greenwood, Wednesday before 4th Sunday in September.  
UNION—Fellowship Church, Jefferson county, Friday before the 4th Sunday in September.  
FAKE RIVER—Monticello, Friday before the 4th Sunday in September.  
SPRINGFIELD—Forest Saturday before the 4th Sunday in September.  
BOQUE CHIEFE—Poplar Church, 10 miles east of Bogalusa, Saturday before 4th Sunday in September.  
CHICKASAW—Fairfield Church, 10 miles south of Shubeta, Saturday before 4th Sunday in September.  
RANKIN COUNTY—Union Church, 20 miles south-east Brandon, Friday before 1st Sunday in October.  
MISSISSIPPI—Bethlehem, Amite county, Friday before 2d Sunday in October.  
PEARL LEAF—Concord Church, Zion Seminary, Saturday before 2d Sunday in October.  
LOUISVILLE—Flower Ridge, 4 miles south Louisville, Saturday before 2d Sunday in October.  
TRINITY—Spring Creek, Friday before the 2d Sunday in October.  
MAGEE'S CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.  
KOSCIUSKO—Hebron Church, Friday before 3d Sunday in October.  
COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.  
DEER CREEK—Itabena, Thursday before the 3d Sunday in October.  
TOMBIGBE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.  
CHOCTAW—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.  
HARMONY—Good Hope Church, (Madison) Saturday before 4th Sunday in October.  
CAREY—Union Church, 2 miles east White Apple, L. N. O. & F., Friday before 1st Sunday in November.  
HOBOLACHTI—Corinth Church, 6 miles south Nicholson, Wednesday before the 2d Sunday in November.  
CHESTER—Mt. Pisgah Church, 8 miles south Eupora.  
SCOTT COUNTY—



## Baptist Directory.

## STAT. CONVENTION.

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B. T. Kilbrough, Vice-President, Oxford.

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## PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and will sell for \$2.25.

Also THE BAPTIST and Orphanage Gen. for \$2.00 in advance.

T. J. BAILEY, Bus. Man.

Sick Headaches, Wind on the Stomach, Bilio-ness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

## Retrospect of Life.

"The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been."—Gen. 47:9.

In taking a retrospective view of life, how forcible are the truths of these expressions of this grand old Patriarch, impressed upon us.

We think of the follies of our youth, the errors and sins of our manhood, and the weakness and frailties of our old age.

These words spoken by Jacob to Pharaoh, are a veil over his past life, wrung from a broken and contrite heart; a heart which in sweet humility and affection, had given up the vanities of life, and was at this time leaning trustfully on God patiently enduring, calmly awaiting God's will.

To me, there is something sad, yet sweet, in the expressions used. Sad in the acknowledgement that humanity is prone to evil; sad in the acknowledgement that the experience and wisdom of age does not outgrow the follies and sins of youth; sad in the acknowledgement that even in old age we are but children; but beginners in reaching that state of happiness and perfection we so much desire.

And yet, sweet in humility, feeling and realizing total dependence on God.

No longer rebellious, but calmly leaning on God's bosom, trusting him in all things.

He speaks of his past life as having been unsettled, as a pilgrimage, never settling down, always on the move, passing every day into new and strange scenes.

The Pilgrim, was a person who took a journey, long, or short, on some religious account, submitting during the time, to many hardships and privations.

We could hardly find a more apt term to express the life of Jacob.

With but few exceptions, all his journeys were undertaken on religious accounts; and although even now, he had not reached the age of his fathers, who were many years older than he, at the time of his death; yet he was feeling worn and wearied with the strife of life, and was eagerly looking forward to the day of his departure.

Jacob had passed through many strange and new scenes. No doubt his eye had been gladdened by beautiful sights. He had seen Kings and Potentates in all their pomp and glory, and he had the wealth to enjoy the pleasures of this life,—seemingly everything conducive to happiness; and yet

in his old age, there emanates from him, a sad veil over his past life.

"Few and evil have the days of the years of my life been."

Jacob's life was not short as compared with the brevity of the men of the present times, it was nearly twice as long. He was at this time one hundred and thirty years old.

In reviewing our past life, it is surprising how brief it appears; we hear an old man of today say, it appears as if it was but yesterday when I was a child at home, or a boy at school.

Ah! time passes swiftly, and the moments, the hours, and the years fleet by, and ere we are aware of it, we find the frost of many winters crowning our head,—years seem but days; and as we look back and view the many sad mistakes of life, realizing that we can never recall them—we are prone to exclaim, as did Jacob, "Few and evil have the days of my life been." Jacob said not only that his days had been few, "but evil"—this must seem strange to most thinking minds, when we after a careful study of his history, are brought to realize that his life was far pleasanter than the majority of the human race.

He possessed great wealth, and within his own circle, far greater power than a king, and those over whom he possessed this power obeyed through love rather than fear, and in addition we know he received special manifestation of heavenly mercy.

Yet with all this, he learned what we have learned, that in the retrospect, our days, whatever virtues may have marked them, are evil.

Evil because they are never to be recalled, all the enjoyments, whatever we may have had, vanish as a dream; evil because the memory of their moral imperfections are more or less distressing.

Human life in retrospect, stands in contrast with it in prospect.

Ah! how bright to youth is life in prospect, hope looms up with joyous anticipation, the fields wave with green; the forest trees with their dark foliage invite to shade and rest, and with their unbroken boughs and graceful symmetry, almost persuade that the joys of spring are eternal; that the cold wintry blasts of adversity, of sin, can never mar the pleasure of the present.

Hope makes life to the young a settled, lengthened, and joyous thing. It has a home that will afford ample rest, and its "days" will be sunny and almost without end.

But, alas! hope ends not thus in

fruition, with the young. The years roll on, and youth merges into old age. 'Tis then, contrasting the life hoped for, and reviewing the life actually lived, the aged one sees the illusions to which his youth was subject.

Again, underlying the veil of the old Patriarch, there is suggested the idea of a better existence, a future state of happiness.

Just as in youth we eagerly look forward to happiness and content, so in old age we look forward to a blessed immortality.

Underlying this veil of Jacob's, there was an impression of a life settled, long and blessed. This impression must have been the standard by which he measured the ever changing, brief, and un-blessed passed.

Truly a belief in a future life, a belief in a blessed immortality, is the only, and absolutely necessary thing to reconcile us to the present.

In conclusion, let us take these words of Jacob and apply them unto ourselves. Let us take a retrospective view of our just existence, and let that retrospect strengthen our faith in a life to come, and stimulate our efforts in preparation for it, that we may keep that unity with God, which shall insure our salvation.

J. M. H.

July 24, 1899.

Mrs. R. S. Barber, Lebanon, Miss., writes: For 10 years have found Dr. M. A. Simmons Liver Medicine good for Constipation, Sick Headache, Rheumatism, Sour Stomach, Yellow Skin; Prevents Chills and Fevers. I once used Zeilin's, but found it not so effective. till Aug. 1

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## "Expansion."

E. B. MILLER.

These are the recommendations adopted at the Louisville Convention:

"1. That the Board be requested to lay out its work for this year on the basis of an income of twenty-five per cent. over last year.

"2. That the churches co-operate with the Board in an effort to enlarge the work by increasing their contributions and sending same to the Secretary as early as the money can be raised."

You see that more money is the essential means towards missionary enlargement; and the sources whence the money are the churches, and the pastors are under the Spirit's power, the teachers of the churches. Then in this consecrated heroic effort to enlarge our work on foreign fields the women of our churches will lend a helping hand. Think of a great ship full rigged, with unfurled sails from flying jib to mizzen, spanker caught in a dead tropical calm. Everything in perfect order and abundance of air, but alas! no wind. Days, weeks, months pass, no breeze. How distressing to crew and passengers! Abundance of air, but it will not move against the sails. The Holy Spirit of missions proclaims year after year, "Behold all things are now ready."

Members, preachers, deacons, societies, churches, boards! boards! boards! secretaries state and interstate, prayers, sermons, eloquence, resolutions and recommendations, but no money; no material supplies for men and women who want to go as missionaries. Abundance of money, but alas! it does not move toward the Spirit's work. It is held by millions for pleasure and profit.

Expansion in missions is not a complicated problem. In the social, political, military and economic relations with our newly acquired possessions there is needed wise Congressmen, great Senators and distinguished diplomats. There is needed the supreme wisdom of the heads of the nation, and the wisest deliverances of the great dailies in settling our national and international interests. But any boy or girl in White's Arithmetic can figure out the missionary enlargement. The need is money. Advancement is more money.

Each pastor, each layman, each and every church member is to give twenty-five per cent more this than last year. We can do what we want to do. Twenty-five per cent more Baptists could give, this, than last year. But remem-

ber that those who gave last year must increase their offerings twenty-five per cent. if the enlargement is to become actualized. The hope and aim—every missionary Baptist in Mississippi to give twenty-five per cent. more this than last year, and every Baptist who gave nothing last will give something this year. May I say that this is possible? Why should not Mississippi Baptists lead her sister States in missionary contributions?

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

## Guy Jack's Case.

The following is published in a Kemper county paper:

The State of Mississippi,  
Kemper County.

I, John M. Stuart, of the county and State aforesaid, being the father of the late Charles T. Stuart, do respectfully ask the people of Kemper county to request the officers of the court in which the case of the State of Mississippi against Guy Jack is now pending, charged with the murder of my son, C. T. Stuart, be nolle prossed. I don't believe that Guy Jack had anything whatever to do with the murder of my son. I and all of my family believe him to be innocent of the charge, and do not think that he ever ought to have been indicted. There is certainly no evidence against him and never will be, unless it be brought by the insurance companies, wishing to evade the payment of legitimate claims held by Guy Jack on the life of my son. I make this request in order to save expense to the county of Kemper and her good people.

If Jack should be tried and convicted I and my family will be the first to ask the governor to pardon him.

J. M. STUART.

The State of Mississippi,  
Kemper County.

Personally appeared before me, justice of the peace of said county, the within named John M. Stuart, who acknowledged that he signed the foregoing request and statement as his act and for the purposes therein mentioned.

Witness my hand this, the 30th day of November, A. D., 1898.

J. B. ROBINSON, J. P.

The above clipped from the Commercial Appeal vindicates a brother that has been charged with high crime, and we are glad to lay this vindication before our readers without the knowledge or consent of the accused.

## Sunday School Board

J. M. FROST,  
Corresponding  
Secretary.

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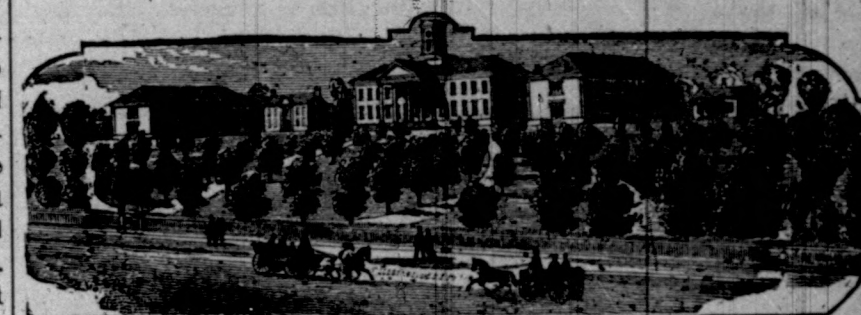
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CONVENTION ALMANAC, 1899—Single copy, 10c; \$1.00 per dozen.

Mr. E. W. Stephens, Moderator of the General Association, of Missouri, writes in a private letter: "I am now in the midst of 'Yates, the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more."

Address, BAPTIST SUNDAY SCHOOL BOARD,  
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## THE BAPTIST.

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J. B. SEARCY, EDITOR  
T. J. BAILEY, BUSINESS MANAGER

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Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over those amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Do Not Forget.

Please read our rules on page 8 relative to obituaries. Every one, in matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

See the article on "Expansion" in this paper, by Dr. E. B. Miller, our new Vice President of Foreign Missions for Mississippi. He makes a stirring appeal and we hope it will be heeded. Some years ago when the government decided to resume special payment, somebody asked the Secretary of the Treasury how he would resume special payment. His reply was "just resume." The way to be large is to enlarge.

The First Baptist church, Waco, Texas, has called Rev. A. W. McGaha, of Fort Worth, to succeed Dr. B. H. Carroll; and it is probable he will accept.

## EDITORIAL.

## Let Brotherly Love Continue.

Possibly a more fraternal spirit never reigned among Mississippi Baptists, than exists today.

What is true of Mississippi in this regard is largely true of the denomination as such. Bating the condition of affairs in Texas and possibly a few other States, brotherly love abounds. So, with the Apostle, we say "Let brotherly love continue."

This injunction by the Apostle to the Hebrews should be constantly kept in memory. The Jews held many erroneous opinions and practices, which the Apostle sought to have them lay aside; but, as a people, they possessed one peculiarity—that of loving one another—which the Apostle enjoined upon them to let continue. The views of Baptists are not formulated by councils or bishops, and boiled down into rules of faith and discipline, by which every member is solemnly pledged, with all the binding force of an oath, to abide quietly and obediently, whether he believes it or not. But, on the other hand, our people are taught to weigh every doctrine and practice for themselves, on the scales of God's word, and if, in their judgment, it does not come up to full weight, they have the right to label it "wanting," whereupon a discussion takes place between the one who advanced the doctrine and the one who criticised it. Freedom of speech and the press is tolerated to the fullest extent. "Every man is right in his own eyes." Yet two positions essentially different cannot be true, and any proposition, when fairly discussed in the light of reason and revelation, will be shown to be either true or false.

Now the man who enters upon the discussion of any given proposition, entertaining wrong views, is the man who wins in the discussion if the fallacy of his false views are pointed out and he abandons them and embraces the truth; for error is to the moral man what poison is to the physical man, and no man in his right mind would be offended with his neighbor if he gave him an antidote to counteract poison, although that antidote might at first produce violent contraction of the muscles and fearful heavings from the stomach, attended with almost death-like sickness, yet after the poison is expelled the patient soon feels well.

So of the man who is in error. The arguments brought to bear upon him, which is to convince him of his error and enable him to throw it off, may shock him at first, and, for the time, he may feel that the remedy is ruinous; but after he is brought fully under the influence of truth, he rejoices to turn aside from his errors.

But our object in writing this article was to insist that in all our controversies we "let brotherly love continue;" that we draw the line of distinction very clearly between person and principle; that we speak the truth in love, and that we use soft words, though we may use hard arguments. Brethren should not be too ready to suspect the motive of others when they fail to see the force of arguments that they may themselves consider demonstrations; nor, on the other hand, should brethren suspect the design of those who labor and sacrifice to point out error and demonstrate truth.

Iron is larger when hot than when cold, and so a proposition is much clearer to a man whose brain is heated from studying it than one who coolly reads it. And again, when the judgment is convinced, it requires no little degree of heroism for a man to confess his wrong, leave the beaten track of his former opinion and follow that which to him seems new, if true. Only the love of God and the love of one another will soften us down and—

"Let love through all our actions run,  
And all our words be mild."  
With this spirit we may "earnestly contend for the faith once delivered to the saints."

## The Young Ingersols.

It is said that on a table in the drawing room of the late Mr. Ingersol, is a large photograph album, filled with more than 200 photographs of children named "Robert Green Ingersol." This album is said to have afforded the infidel orator great delight, but by this time doubtless sadness has taken its place.

He is now beginning to know as he was known. It is pitiable that a life of such possibilities as that of Col. Ingersol should have been wasted.

What fine opportunities he had to impress the world for good! His life was not only wasted, but a thousand fold worse than wasted. Like "Jeroboam, the son of Nebat that made Israel to sin," Ingersol not only sinned himself, but made many others to sin. The fact that more than two hundred parents

were so infatuated with the philosophies of Ingersol against the Bible and Christianity that they would name their tender offspring for him shows that Ingersolism has its fruitage.

Baptists are opposed to christening little children into the Christian religion. They hold and teach that "every one of us must give account of himself to God," and that no parent has a right to commit his child to a pledge which may rob him of his individual choice. But in the case of these young Ingersols, they have been, by their parents, christened into infidelity. Before they have learned to know good from evil they have been committed to a life of doubt. The very name they bear is a synonym of Atheism.

What will the harvest be from these two hundred young infidels?

How weighty the odds against them to become loving, loyal hearted Christians! What a stimulus will be given to some of them to copy the life of the illustrious character for whom they were named! What a chance for them to be bitter streams, poisoning the lives of those with whom they come in contact.

Let us fill the minds of our children with the truth, so that the noxious weeds of infidelity will find no place to grow.

## Mormonism.

"Certain Mormon elders have received a warm reception in Jasper and Newton counties, Georgia. They were warned not to tarry and preach their doctrines, and not heeding the warning, they were taken into the woods and severely whipped. They left for parts unknown. This may be an effective way of ridding a community of persons who have made themselves obnoxious, but it is not the best way, nor is it lawful. This treatment will make friends for the Mormons, who will cry persecution. If in any way they transgress the laws of the land, let them be prosecuted in the civil courts. If they are only guilty of preaching their faith, let them be met with the Word of God. If they attend services in any of the churches and disturb the public worship, they are liable to severe punishment and the law is with the churches. The best way to help propagate and establish a new faith is to persecute and punish its advocates and adherents. The best way to meet these new isms is to fill the minds of the people with the truth, and to completely leave alone and ignore those who go

about preaching the new doctrines. They need not be received nor entertained in the homes of the people, but they ought not to be whipped or otherwise ill-treated."

We commend the above from *The Baptist Courier*. Mormonism is one of the worst forms of error. It destroys the family, and is a foe to good government. But it is wrong to do evil that good may come. All mob violence is wrong. It is characteristic of Baptists that they never persecute any one for their religious views. Only a little more than one hundred years ago Quakers and Baptists were whipped in New England and Virginia, or otherwise corporally punished on account of their faith. Our fathers fought the battle for religious liberty and won a glorious victory. We must stand for the same principle. Mormons can be vanquished otherwise than by persecution. They are continually violating the civil law, let it be executed. Fill the homes of the people with good religious literature and leave no ground for Mormons to occupy.

## To Our Subscribers

To a great many of our subscribers we have furnished THE BAPTIST for about eight months on a credit. We have cheerfully done this. We trust such appreciate the paper and have been benefitted by its weekly visits. But now we are in the midst of the summer, a confessedly hard season on all enterprises, but especially on newspapers. So to speak plainly to you we are needing some money now. It is probable that all who owe us can not pay up at this time, but many can; and only need to have their attention called to the matter. With each one it is a small matter and is simply overlooked. With us the aggregate means much. So brethren who are in arrears will you please remember us, and remit at once. From this date onward THE BAPTIST goes to all for the same price—\$2.00. Preachers will please govern themselves accordingly. By looking on the margin of your paper you will see the date to which you have paid. Do not disregard this appeal, please.

The meeting at Brandon closed last Sunday night, which had been continued the previous week by Pastor Leavell and Rev. Robert Purser. The latter did the preaching and did it well. The church was much revived and much good done, though there were no additions.

The weather continues hot.

## NEWS AND NOTES.

Rev. J. C. Owen expects to leave this country for China about the first of September next.

Dr. J. B. Gambrell declined the presidency of Baylor University. Gambrell could not be spared from his present place.

W. C. Moss and Rev. C. G. Elliott, of Meridian, made us a pleasant call recently. The latter on his way to Wilkinson county, to assist Bro. Garner in a meeting of days.

Rev. J. E. Phillips, of Port Gibson, has resigned the care of the church at that place to take effect at the close of this year. Bro. Phillips has done a good work on his present field and his resignation takes us by surprise.

Rev. W. F. Yarbrough was called to Crystal Springs last Wednesday to assist Pastor McComb in the funeral services of Mrs. N. L. Falgam of that place. An obituary will appear soon from the pen of Bro. Yarbrough. We tender our sympathy to the bereaved ones.

Bro. J. H. Whitfield, the moderator of Central Association, says by the request of Terry church, the place at which the Association meets, the meeting will begin on Thursday before the second Sunday in September, and not on Wednesday as is published in the minutes.

True to the instructions of the Convention at Louisville, the Foreign Mission Board is pushing forward its work along the line of enlargement. They have sent out five new missionaries since that Convention. This board has decided hereafter to give in the *F. M. Journal* a monthly statement of the expenditures of the board, as well as its monthly receipts. This information ought to stimulate our people to increased contributions.

Dr. E. Y. Mullins, our new Seminary President, puts himself squarely on the line of Foreign Missions. In a letter to Dr. Wiltingham he writes, "One of the peculiar joys that I have in the new work is the feeling that once more I stand side by side with you in promoting the great cause of Foreign Missions; for you may be sure that all the influence that I possess shall be made to tell in that direction among the students of the Seminary."

Mrs. Mattie Covington, sister of Dr. H. F. Sproles, died at her home between this place and Clinton on the 1st inst. Her funeral services were conducted by Rev. W. F. Yarbrough. Her remains were buried at Brownsville.

We tender our earnest sympathy to the bereaved ones.

The indebtedness of the United States the 31st of July was as follows:

Interest-bearing debt, \$1,046,481,770; debt on which interest has ceased since maturity, \$1,215,740; debt bearing no interest, \$389,167,328; total, \$1,436,431,838. This amount, however, does not include \$554,414,301 in certificates and treasury notes outstanding, which are offset by an equal amount of cash in the treasury.

We supplied for Dr. Z. T. Leavell at Madison Station last Sunday. We met a royal little band at that place. Bro. Potts met us at the depot and drove us out to his home two miles in the country where we spent Saturday evening. We returned to town and spent the night with Brother and Sister Smith. Sunday we spent with Brother and Sister Bodie. We found a small but an active Sunday School. We preached to a good congregation in the morning, and a fairly good congregation at night. This is a good church in an important place.

Canton, Miss., Aug. 1.—One of the spans of Pearl river bridge, at Ratliff's Ferry, sixty feet in length fell in yesterday. A gentleman by the name of Thomas, from Holmes county, was crossing at the time with a span of horses and was precipitated a distance of thirty feet to the water, and strange to say, neither he nor the team were injured. All swam safely to the shore.

Brother Thomas is well known to the Business Manager as a good Baptist, and one of the pluckiest kind of men.

Christians, how does this look?—six million dollars a year for chewing gum, ten million for peanuts and five million for foreign missions! Do the people of the United States love chewing gum and peanuts more than they love the souls of the brethren? Such comparisons are convincing rather than odious.—*The Lutheran*.

But Christians do not chew all the gum or eat all the peanuts consumed in the world. We have no control of the expenditures of all the people who chew gum or eat peanuts. In fact, some of the most liberal givers to missions neither chew gum nor eat peanuts; and how are they going to compel the girl who never goes to church to give up her chewing gum, or the young people who attend the circus to forego their peanuts? A pope might make the attempt, but even he would not succeed, and we doubt if it is well to have a pope. It is very common with some of the small religious papers and some of the smaller ministers to berate the self-sacrificing Christians who go to church and prayer meeting because some worldly people chew gum or eat peanuts. There are others who talk about sending Bibles and whisky to the heathens, assuming, we suppose, that the deacons of the leading churches in Boston send out both classes of merchandise. The people of the United States are not all Christians; some of them, we are sorry to say, are very grievous sinners; but this is no reason why the Christian people should not do what they can for missions. The man who holds up the amount of money expended by worldly people for unnecessary purposes as an argument for giving more to missions has no more logic in his make up than a Christian Scientist. The above from the *Journal and Messenger* is in the right direction. We have no sympathy with the berating method of trying to raise money. Let us give the people credit for what they do.

## A Pleasant Vacation.

My family and I have been in Franklinton, Louisiana, for several days, much to our delight.

The people are quiet, law abiding, prosperous, and religious.

Brother Corbenn, the Baptist pastor, and his church, prevailed upon me to preach for them six days. Never was I more conscious of the Spirit's presence. The Lord graciously revived the church and added thirteen to the membership, six by letter, and seven by experience and baptism.

Yours aff'y,

G. B. BUTLER.

P. S. The meeting of the Yazoo Baptist Association has been postponed one month. It meets now on Wednesday before the first Sunday in October. The pastor and church of Greenwood state that it will be impossible for them to entertain it at the time stated in the minutes, as the most of the people are out of the Delta now.

Yours fraternally,  
G. B. BUTLER, Sec. and Treas.



## Temperance.

### Why Kipling Changed.

Mr. Rudyard Kipling tells us how, in a concert hall in America, he saw two young men get two girls drunk, and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes:

"Then, recasting previous opinions, I became a prohibitionist. Better it is that a man should go without beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink."

I have said, there is no harm in it, taken moderately, and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."—*Baptist Standard*.

### On the Economic Aspect of Drunkard Making.

"Statisticians reckon the average man's value at \$600 a year. Each worker in wood, iron or brass stands for an engine or industrial plant worth \$10,000, producing at six per cent. an income of \$600. The death of the average workman, therefore, is equivalent to the destruction of a \$10,000 mill or engine. The economic loss through the non-productivity of 20,000 drunkards is equal to one Chicago fire involving \$200,000,000."

The above paragraph is taken from chapter one of Dr. Hillis' well-known book, "A Man's Value to Society."

Dr. Hargreaves, of Philadelphia, a statistician of world-accepted authority, says that not counting moderate drinkers, of whom there are more than 2,000,000, there are 700,000 drunkards in the United States alone. If this is true, then according to Dr. Hillis' line of reasoning, the economic loss to the country at large through the non-productivity of these 700,

000 drunkards is \$7,000,000,000—a sum eight times as great as the total banking capital of all the States of the Union. Cut these figures in two, and the loss is still \$3,500,000,000.

When will voters and home-makers learn that there is no question before the American people transcending in importance the one involving the eradication of the monstrous folly of intemperance—and that too not merely from a moral, but from an economic point of view? Our posterity one century hence will marvel at, and commiserate the stupidity, in this respect, of the present age.

If there are 700,000 drunkards in the United States, the number of drunkards to each 1,000,000 population is about 10,000. Kansas has about 1,600,000 people. Her proportionate share of drunkards, therefore, would be about 16,000, not counting moderate drinkers; but, being a rural State, her actual number under a license system would probably not exceed 10,000. Under her prohibitory law, however, a conservative estimate places the actual number of drunkards in Kansas at less than 3000. The economic loss through the non-productivity of the 7000 drunkards would be, according to Dr. Hillis' figures, about \$70,000,000. In order to make the estimate a thoroughly conservative one, cut it in two, and the loss is still \$35,000,000. But since the prohibitory law in Kansas prevents the existence of these 7000 drunkards, the saving to the State in this one particular is \$35,000,000. Prevent the existence of the 10,000 drunkards and the saving will become \$50,000,000.—*Kansas Issue*.

### God Continues His Power—\$7,000 for Another Church.

Two weeks ago, we began a revival here with the 1st Baptist church. The crowds have been very large; people and preachers have attended from other parts. More than one hundred have already been converted with scores being baptised and others to follow. Yesterday was a great day with us at this place, as we raised \$7,000 towards building a church house—nearly all the new converts give liberally. One night ten men and boys were converted; at another service twenty-four professed faith. Forty have already been baptised and Sunday afternoon the church will baptise again.

This is one of the wealthiest sections of the State and a very strong Baptist county. The Bap-

tists are growing in Texas every day. Outside of the flood district the crops are in fine shape and everybody seems to be in good condition.

I have had several invitations to come to Mississippi this year, but I don't see how I can get away from Texas just now with more than 30 invitations to hold meetings. Some of them, men and churches, I have visited before.

Dr. Searcy, come over to see me and let us rejoice together even more. I will let you preach some while I enjoy it.

More than 200 girls gave their hand not to go with boys who drink, and several hundred boys gave their hand not to drink.

The Lord has given us greater meetings this year than ever before. Our next meeting is Hillsboro, Texas. May all our friends in Mississippi continue to pray the Lord to give us still greater blessings.

Oats, wheat and corn are rolling in at a lively rate and cotton is also beginning to come in at some points of the State.

I think every Mississippian living in Texas ought to take *THE BAPTIST*. I read all about the Convention and I enjoyed it very much.

I am glad to see the College prospering and so many giving to it. The church at Cleburn, when we held our last meeting had decided to build a \$15,000 house of worship, and Rev. Geo. Baines is happy.

Bob Merrill of Sulphur Springs, Tex., is doing nicely and his \$16,000 church is completed—one of that section's beauties. Bob is one of our strongest men.

M. K. Thornton had a host of friends who hated to see him leave the State.

The church at McKinny, under Dr. E. E. King, has just put on a new dress and arranging for their \$1500 dollar pipe organ.

San Antonio is making an effort for a new church and everything out here is moving up.

Now I am not going to write you again for some time unless the Lord gives us another great meeting right away, and then I know you will want to hear of it. If this is too long eling it in the waste basket. God bless you all.   
SIDNEY J. WILLIAMS.   
Farmersville, Tex.

### Brushy Fork and Beach Grove

At Brushy Fork we held our meeting, beginning the fourth Sunday inst, with Brother Bryan Simmons to do the preaching. The Lord graciously blessed us, and

five were added by baptism. Others will join later.

Brother Simmons is another of the Lord's chosen. From first to last, he knew nothing among us but Christ and Him crucified. He is a coming man.

At Beach Grove, the fifth Sunday meeting of the Union Association was held. All the subjects were well discussed and in the most fraternal spirit. Good preaching on Sunday, and a collection of \$20.25 for State Missions, \$10 of which are dollar pledges to be paid in thirty days. It was a good meeting, ranking next, in my experience, to the two we have formerly held in Port Gibson. There has been, and are, some first class things in Port Gibson along Baptist lines.   
J. B. PHILLIPS.   
July 31, '99.

### Lemons as Medicine.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, malaria, kidney disease, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists. 50c and \$1 bottles.

#### MOZLEY'S LEMON ELIXIR

Cured me of sick and nervous headache, I had been subject to all my life.   
MRS. N. A. McENTIRE.   
Spring Place, Ga.

#### MOZLEY'S LEMON ELIXIR

Cured me of indigestion and nervous prostration. I got more relief, and at once, from Lemon Elixir than all other medicines.   
J. C. SPEIGHTS.   
Indian Springs, Ga.

#### MOZLEY'S LEMON ELIXIR

Cured me of a long-standing case of chills and fever, by using two bottles.   
J. C. STANLEY.   
Engineer E. T. Va. & Ga. R. R.

#### MOZLEY'S LEMON ELIXIR

Cured me of a case of heart disease and indigestion of four years standing. I tried a dozen different medicines. None but Lemon Elixir done me any good.   
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I fully indorse it for nervous prostration, headache, indigestion and constipation having used it with most satisfactory results, after all other remedies had failed.   
J. W. ROLLO.   
West End, Atlanta, Ga.

till Sept. 1

## HOME READING.

### The Legend of the Dandelion.

Did you ever see such happy children before? An old gentleman walking through the park saw the little boy, and he said his sunny face reminded him of "the little flower that was made in the image of the sun."

He asked the little fellow to sit down on the park bench beside him, and then he told him the story of the sunshine flower, which afterward he told to his sister as well as he could remember it.

"There was once," the old gentleman said, "long ago, when the world was young, a little plant that was very sad because it looked so much like a weed and had no blossom like the other plants."

"This little plant thought if it could only get to the great kind sun and tell him how it longed to have a lovely flower, the good king would take pity and send down his sunbeam fairies to paint one; but the sun was oh! so very far away, how could a little plant that grew so very near the ground ever hope to be heard up there in the sky?"

"One night a dewdrop that rested on the plant noticed how its leaves drooped, and begged to know the reason, and then the dewdrop told the plant such a wonderful thing. It said it was going up to the palace of King Sun, and would tell him about the sad little plant."

"Only," said the dewdrop, "lift your drooping leaves and keep fresh and green, that you may be fit to receive a flower."

"The little plant did its very best, and one day a long stem grew up, right in the middle of the plant. Then there came a bud on it, and then a blossom, and oh, such a beautiful blossom as this little bud grew to be."

"It was made in the king's own likeness, for it was real sunshine color. How happy the little plant was! It spent all its days looking upward at the great sun, and trying to grow just as much like the king as possible; and the birds and the bees and the butterflies loved it, and the rain and the dewdrops helped to keep it fresh and fair, and so it grew. As the days went on the flower began to feel old age creeping on, and by and by all its gold began to turn silver; it was no more sunshine color, but, instead, on the long green stem there rested a beautiful silver ball. Then, one day, a gentle breeze

came that way, and when it breathed on the flower, ever so many silvery little winged things arose, and were borne away on the breeze.

"Then the little plant was sad again; but it waited, and when summer came, all over the field, wherever a little winged, silvery seed had fallen, another flower lifted a golden head."

"The next year and the next there were more and more flowers, until now, whenever the first warm days come, this whole corner of the earth is bright with blossoms. People named the flower dandelion; but the children call it the sunshine flower."—*Child's Hour*.

### Tenderness.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, consideration, forbearance, patience, long suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of Bethlehem. You may not have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficent life if you will practice this lesson of shedding around you the grace of human tenderness, in word and in act and by the spirit of your life.—  
Rev. F. B. Meyer.

### "Good Night."

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. "Good night!" the little one lisps it as she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friend and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our barques of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of One stronger and wiser than we, who is the eternal good. Good and God spring from the

same root and are the same in meaning, "Good-bye" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night."—*Selected*.

### His Word of Honor.

The order had been issued in Paris in 1831 by the new republican authorities that communists insurgents who were taken with arms in their hands should be put to death immediately. So writes a French correspondent of *The St. Louis Republic*. The order was being relentlessly executed, when, in the garden of the Elysee Palace, a detachment of republican troops came upon a small band of insurgents. Among them was a boy of fifteen years, still in short trousers. On the way the fifteen year old boy broke out from among his companions, and placed himself in front of the colonel who commanded the escort. Making the military salute with a good deal of grace he said:

"Monsieur, you're going to shoot me, I suppose."

"Certainly, my lad," said the colonel. "Taken with arms in your hands, it's all up with you."

"That is the order."

"All right!" said the boy. "But see here. I live in Miromesnil Street, where my mother is concierge in a house. She'll wait for me if I don't come home. I just want to go home and quiet her a bit, you know. Come, colonel, let me run home a while. I give you my word of honor I'll come back to be shot!"

The colonel was struck with astonishment at the boy's demand.

"You give me your word of honor, eh? that you'll return in time to be executed?"

"My word of honor, monsieur!"

"Well, well!" said the colonel.

"Go home, boy."

The youth bowed, and scampered off.

"The last we shall see of him," said the colonel.

Half an hour passed by. But all at once the door opened, and the boy communist popped in.

"Here I am monsieur!" he exclaimed. "I saw mamma, told her, I gave her my watch and kissed her. Now I'm ready."

Then the colonel did what perhaps none but a rough soldier would have done. He rose, came over to the boy, seized him by the ears, led him thus to the door, and

kicked him out of it, exclaiming: "Go out, you young brigand! Get back to your mother just as quick as you can!"

With a red face the officer returned to his chair, muttering to his companions, as he waved his hand toward a party of the condemned insurgents. "So they have their heroes, then—those scoundrels!"

### A \$40.00 Bicycle Given Away Daily.

The publishers of *THE NEW YORK STAR*, the handsomely illustrated Sunday newspaper, are giving a HIGH GRADE BICYCLE each day for the largest list of words made by using the letters contained in

**T-H-E-N-E-W-Y-O-R-K-S-T-A-R** no more times in any one word than it is found in the *New York Star*. Webster's Dictionary to be considered as authority. Two GOOD WATCHES (first class time-keepers) will be given daily for second and third best lists, and many other valuable rewards, including Dinner Sets, Tea Sets, China, Sterling Silverware, etc., etc., in order of merit. This educational contest is being given to advertise and introduce this successful weekly into new homes, and all prizes will be awarded promptly without partiality. Twelve 2-cent stamps must be enclosed for thirteen weeks' trial subscription with full particulars and list of over three hundred valuable rewards. Contest opens and awards commence Monday, June 26, and closes Monday, August 21, 1899. Your list can reach us any day between these dates, and will receive the award to which it may be entitled for that day, and your name will be printed in the following issue of *THE NEW YORK STAR*. Only one list can be entered by the same person. Prizes are on exhibition at the Star's business offices. Persons securing bicycles may have choice of Ladies', Gentlemen's, or Juveniles' 1899 model, color or size desired. Call or address Dept. "E," *THE NEW YORK STAR*, 236 W. 39th Street, New York City. July 13 6w.

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C. M. SHEPARD,  
General Passenger Agent.  
J. T. POE, Gen'l Traffic Manager,  
Mobile, Ala.



We have had a number of good letters from the sisters over the State of late, which have greatly enriched our columns. We thank them very much; and hope others will write. The Associations will be meeting now soon, and we would be glad to have some sister from each Association report what our women are doing in their bounds.

### The Foreign Board.

AUGUST 1899.

The field is the world.

Blessed are ye that sow beside all waters.

1. Prayer Hymn.—"Saviour, Thy dying love Thou gavest me."

2. Bible Reading.—Elements of Acceptable Giving:

(a) Willing-hearted, Ex. 35:5.

(b) Proportionate, 2 Cor. 8:12.

(c) Systematic, 1 Cor. 16:2.

(d) Self-Denying, Mark 12:41-44, 2 Sam. 24:24.

(e) Prayerful, John 15:5; (last clause).

Incident:—Stonewall Jackson the day after the second battle of Bull Run, in the midst of the feverish excitement of war, enclosed his contribution to missions due on the Sabbath, and sent it home.

3. Prayer.—For the outpouring of the spirit of giving on all Christians.

4. Hymn.—"Joy to the World."

5. Two Minute Echoes from Foreign Fields. (Previously prepared. To be gleaned from the Convention Report.)

6. Prayers for the Foreign Mission Board, its affairs, its fields, its funds.

7. Points to make us glad.—

845 converts were baptized by our foreign missionaries last year. \$24,192.92 was contributed to the Foreign Board by W. M. U. Missionaries to China are being welcomed into the home of the higher class. The increase in membership in heathen lands is 30 times greater than at home, in proportion to population. The whole world is now open to the entrance of Christian missions. Life is divine when duty is a joy.

8. "Lafayette.—Rise and Progress of the Foreign Mission Board S. B. C." by W. R. L. Smith, D. D.

9. Business. Consideration of Foreign Board Recommendations.

10. Testimonies.—1. What more can I do as an officer?

2. What, as a member, to bring about larger results?

11. Silent prayers of Consecration, followed by the Lord's prayer in concert.

### Woman as a Wage-Earner.

In the July "Lippincott's," Sara Y. Stevenson writes in an interesting way of a woman's chances in the struggle for existence:

"The increase in the number of self-supporting women, especially noticeable in our large middle class, is creating a new problem, the economic as well as the moral significance of which is interesting: If women become men's intellectual equals whilst retaining their moral superiority, a serious competition must be established, in which the non-smoking, non-drinking, and generally more orderly employee must survive as the fittest in the struggle for existence.

"On the whole, however, the close contact in which men and women are brought through education and co-exertion is beneficial to both. It adds to woman's strength, clearness of judgment and business capacity, whilst by increasing his respect for woman's understanding it tends to raise man's moral standing to a level near her own.

"Pessimists have claimed that the 'new woman' in exchange for her recently-acquired fields must lose the chivalrous attentions granted to her grandmothers. But so long as men and women depend upon each other for love and happiness there need be no fear of that. Indeed, such a fear would imply that modern man has stood still when woman has progressed. Such a thought cannot be entertained. Man is not likely to refuse to the dignified, well-informed woman who sympathizes with his highest aims and who strives with him to attain them, the physical protection and the courtesy which he has so lavishly bestowed upon the woman described by Mr. Kipling as the woman who 'never could know and did not understand.'—*Ex.*

### The Mute Hope of China's Future.

BY MISS JULIA K. MACKENZIE.

On the broad rough backs of these slowly-grazing water-buffaloes, Chinese country children, oblivious of flying time, find the highest enjoyment of sweet content, such as is unknown to the thinking, progressive children of western lands. Lying at full length, they may sleep until time for their bowl of rice and green cabbage, an event claiming attention but twice a day. No care, few thoughts, perhaps no dreams, nothing to disturb the serenity of life,

unless the clumsy, lazy animal lies down in some muddy place for cool rest, or tumbles its slumbering keeper into half wakefulness, to clamber up to a dryer place for a little more sleep, undisturbed by regrets about soiled clothes, for mud can hardly spoil such clothes as these.

In children such as these in years, and of widely-differing circumstances, lies the mute hope of China's future, and it is Chinese of this most impressionable age we are gathering into day-schools, and are endeavoring to lead to a saving knowledge of God.

Every morning the fifty or more boys and girls of our three day-schools gather in our chapel for a singing lesson, beginning with prayer and Christian teaching.

This week we are learning "There's a Friend for little children," and our smallest songster, not a nightingale, but a tiny, bright, five-year-old girl, named "Humming Bird," says she is glad the true God is her friend.

When you think of us, please remember these children whom God has brought under our influence, and pray for us that we may know how to use the wisdom of the Lord and His grace in leading them to our Lord Jesus Christ, to be His jewels and ours.

Your missionary,  
JULIA K. MACKENZIE.  
Chinkiang, China. [*F. M. Journal.*]

### A Good Letter.

Here is a letter from Brother Watkins, of our State, and whose parents live at Clinton. It will be read with interest.

Dear Bro.

I congratulate you and all the brethren on the great and harmonious meeting at Louisville.

While you were enjoying the good things in Louisville, Brother Cheavens and I were enjoying a hard trip through parts of the States of Zacatecas and Jalisco. On the 5th inst we went to Zacatecas, and found Brother Berumen in good spirits. I baptized three happy candidates for him. On the 8th we took the diligencia to Valparaiso, a distance of some fifty miles. From this point we took horses for Colotlan, which point we made our centre of action for fifteen days. At Capulin we found a nice congregation. They have their own chapel and a prophet's chamber attached. We greatly enjoyed the kindness of the brethren. On the 12th instant I baptized eight. We went five miles over a mountain to the most picturesque

little river I ever saw for the baptisms.

On the 18th we ordained Brother Rafael Flores, pastor at Colotlan, to the full work of the Gospel ministry. He is consecrated, active, earnest, and well instructed in the Scriptures. He baptized five on the day of his ordination, and later two others in Colotlan. We went still further to the south sixty miles to San Miguel, from which point we sent word to the brethren at Cruz Grande, and they came over, bringing six believers, who, after receiving instructions, were baptized, together with two from San Miguel. Brother Flores baptized them.

In Carrizal I baptized two. The harvest is indeed great and ripening; the laborers are few. Only one place did we find where our work was waning, and that was Monte Escobedo, because the man who had been leader had fallen.

We travelled one hundred miles in diligencia, and about three hundred miles on horseback. Twenty-eight baptisms on the trip, and the churches greatly strengthened and confirmed. We returned tired but with glad hearts. Brethren Berumen, of Zacatecas, and Flores, of Colotlan, accompanied us, and good companions they are. May God bless them and all the churches which they serve.

Yours truly,  
A. C. WATKINS.  
Torreon, Mexico.—*Selected.*

### Love.

It is the great essential of Christian discipleship. "If ye love me ye will keep my words." The man with five talents gained five other talents beside them. The man with two added two. These loved and obeyed, while the third man, born of darkness, hid his talent in the earth. The five talent and the two talent men were glad at the return, of their Master. "There is no fear, in love." "Perfect love casteth out fear."

There is a reward for love and her works. Paul said, "There is laid up for me a crown of righteousness—and not to me only, but unto all them also, who love his appearing."

Man must center his love upon God. God wants it. To Peter Christ said, "Simon, son of Jonas, lovest thou me?" And God says, "Look unto me and be ye saved." "I am a jealous God, showing mercy unto thousands of them that love me and keep my commandments."

Love is an individual matter: "Lovest thou me?" Queen Elizabeth,

at death's portal, could not with Peter say, "Yea Lord, thou knowest that I love thee." Nor could Ingersol.

But the man who, dying, bade his wife and children meet him in glory, could. It is glorious to die well, but to die well, one must live well. To live well, one must love much.

"By this we know we have passed from death unto life, because we love the brethren." "The field is the world."

J. E. PHILLIPS.

### Two Good Meetings.

The fourth Sunday in July we assisted Bro. Lon Williams in a meeting at Embury, Miss., which is a small church but a noble band of workers for the Master. The church was revived and five were added unto the Lord, and the name of the Master honored.

NEW HOPE.

We have just closed a very precious meeting with this church. Bro. Stranburg and the writer doing the preaching. The interest was good and increased all the time. Great crowds came to hear the sweet old story of the cross. Ten happy souls came out for Christ. The church was encouraged to noble and higher efforts for Christ. Brethren, this is a great work. Let us be up and doing. Opportunities are flying! Souls are dying! Let Christ, the only way of salvation, be preached from every pulpit in Mississippi. God bless THE BAPTIST in its noble work for humanity and God. All the glory and honor be to him who is the giver of every good and perfect gift.

Fraternally,  
SIDNEY ALLEN.  
Glenlynn, Miss., Aug. 7, 1899.

### Religious News.

DEAR BAPTIST:

On the 3rd Sabbath in July we began our meeting at Ptocowa Spring, continuing till Thursday night, when we closed. The meeting grew in interest all the time. There was one accession to the church by letter.

We were aided by Brother J. E. Barnett, of Lula, who did some very able preaching. Our people were very much impressed with him.

We returned to Courtland to fill our appointment Sunday. On Monday following the 4th Sabbath we went to Pelabatchie to assist Brother Foster in a meeting. We reached Pelabatchie Monday night preached till 5th Sunday night.

The meeting was very much enjoyed by the writer. It was in twelve miles of where the writer was born. We met many old friends. The meeting was said to be a good one.

The people were very kind to us. May the choicest blessings of our God rest upon people and pastor. Last Monday we went to our Father's in Hinds county, where we remained till Saturday. We had the pleasure last Thursday night of uniting in matrimony, our dear sister, Minnie B. Derrick, to Mr. G. D. Clark, a highly respected young farmer of same vicinity.

We came to Hardy, one of our own churches, first Sabbath, had two good services. The meeting was postponed.

We took a collection for the Orphanage. Brethren, one and all, let's help the Orphanage right now. The Superintendent needs our help.

M. J. DEBBICK.  
Courtland, Miss., Aug. 7, '99.

### Young Peoples' Meeting

Winona, Miss., Aug. 4, '99.  
Dear Dr. Searcy:

At the Young Peoples' Rally on Sunday morning during the last Convention, the manager was authorized to appoint two brethren to act with him in arranging for a meeting to perfect a B. Y. P. U. State organization. Brethren Yarbrough and McMillan have consented to act on this committee, and in a short time we will announce the time, place, and program, for the meeting.

In the mean time we would be pleased to receive suggestions from the brethren that will be helpful in arranging for the meeting.

AUTHUR FLAKE, Manager.

### A Good Meeting.

August 4th, 1899.

Dear Bro. Searcy: We have just closed a good meeting at Friendship, three miles east of McComb City. The bad weather interfered somewhat with us, but the Lord overruled and gave us a good revival of religion in our hearts. The Lord added to the church six souls, five for baptism and one by restoration.

The Lord be praised for His bountiful blessings and mercies tended us in our weakness. He is ever ready to bestow blessings on those who are earnestly and faithfully trusting him for salvation.

Fraternally,  
J. B. QUINN.  
Summit, Miss.

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L. E. HALL, Hattiesburg, Miss.



## Caesar Vs God.

"Render unto Caesar the things which are Caesar's, and unto God the things which are God's."—Matt 22:21.

THE BAPTIST, though a strictly religious journal, should and does stand for all that is good against all that is wrong everywhere. Every question has its ethical side. Politics is no exception to this rule. Whenever it comes to be that in the settlement of questions of state no moral standard is to be recognized, and the influence of great moral and religious principles are not felt, woe betide that people.

When a people, a majority of whom claiming to be Christians, and professing to be prompted by Christian principles in all they do, persist in aligning themselves with political tricksters, and lending themselves to aiding and abetting their schemes, often with a view to defeating worthy and competent men, it looks very much like they were rendering unto Caesar the things that are God's.

Is it not a fact, clearly set forth in God's word, that it has always been God's wish that good men only should rule? Hear Solomon; "When the righteous are in authority the people rejoice."—Prov. 29:2. There is something said in the Bible about the people mourning when the wicked bear rule. And the Psalmist says, "Blessed is the nation whose God is the Lord."

Is the man who teaches a class in Sunday School on Sunday morning, and warmly exhorts the boys and girls about their conduct, rendering unto God the things that are God's, when on the following Friday he is found pulling with "might and main" for the election of a man, upon whose success large money has been bet, and who has purposely placed his cause in the hands of unscrupulous persons—more than willing that they shall use any methods, whatsoever, good or bad, in order to his election?

I believe the law holds the party who abets a crime to be equally guilty with the one who commits the crime. Stolen goods found in possession of a person who can not clearly vindicate himself from complicity in the theft, is taken as sufficient evidence of his guilt. If the person who conceals, or receives and appropriates to his own use goods known to have been stolen, is regarded by civil law equally guilty with the one who did the stealing, how must the case stand in the sight of God and moral law with the man who receives and uses for his own per-

sonal benefit an office which he knows was fraudulently obtained? Let all persons holding office obtained in such manner answer.

He who by word or act helps to place an unworthy or incompetent person in office is guilty of a great wrong to the people whom such a man represents. Is it not a fact that we are mixing religion and politics just a little too much? It is well known that certain people will vote only for a candidate of their religious faith. Not because he is the most competent man in the race, but just because he is of their religious faith. The issue has more than once to my certain knowledge been made upon that ground solely. And let me whisper in your ear a truth: Baptists are seldom elected to office just for that reason. Baptists have higher conceptions of citizenship than to take up a man regardless of his fitness for the office he seeks and put him in just because he is a Baptist.

But if our people ever have much representation in the public offices—county or State, they will have to stand together and support Baptists for office. And yet I most earnestly protest against putting politics upon a denominational basis. Let every man who aspires to any office in the gift of the people, stand only on his personal merit and fitness for the office. Let him go before the people as a fellow-citizen and not as a member of a particular denomination.

And while that is true, I do most sincerely believe that it is the duty of all good people—people who favor a just and honest administration of government—to stand shoulder to shoulder when it comes to voting for men for public office. The sacredness of the ballot, as well as its power in the hands of an American citizen, should be well considered.

May every voter appreciate the awful responsibility of a right use of his vote.

## Publications.

We have on our desk *Baptist History Vindicated* by Dr. J. T. Christain with an introduction by Dr. T. T. Eaton. The book has some 223 pages. It is published by the Baptist Book Concern, Louisville, Ky.

Dr. Christian has put an immense amount of painstaking labor on the contents of this book, and to those who feel an interest in the historical facts concerning the "current controversy," now happily closed, this is a good reference book.

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July 27-31

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July 27-31

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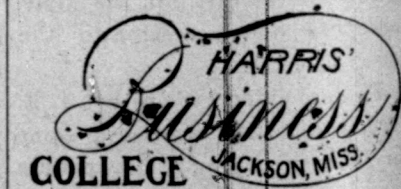
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Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles. I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

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Feb. 25-12m.



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## Josephus on the Design of Baptism.

W. I. HARGIS.

While not embracing the Christian religion, Josephus as a historian, for a Jew writes fairly concerning both Jesus and His great forerunner, John the Baptist.

He says of John and his baptism: "Now some of the Jews thought that the destruction of Herod's army came from God and that very justly, as a punishment of what he did against John, who was called the Baptist, for Herod slew him who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing (with water) would be acceptable to him, if they made use of it, not in order to the putting away (or the remission) of some sins (only), but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness." Josephus living in the same age with John the Baptist certainly knew what the prevailing teaching of John and Jesus concerning baptism was. His testimony has additional weight when we compare it with what the Bible teaches concerning the design of baptism.

Josephus in this connection also bears testimony to the act of baptism when he speaks of it as a "washing with water." To wash anything with water is to thoroughly wet it, and the usual custom is to immerse the object to be washed in water. It would not be a contradiction of terms to say; in order to washing anything with water, we immerse it in water.

Cambellites are unwilling to admit that any one can be saved without baptism, and thereby tacitly teach that baptism must precede salvation, and is, therefore, a condition of salvation. The Divine Record tells us that John required repentance, and also unmistakable evidences of it before he would baptize those who came to his baptism.

Josephus says: "He (John) commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism." No. It is not by the washing of water that the sinner is to be saved "but by the washing of regeneration, and the renewing of the Holy Ghost."

Byroy, Miss., Aug. 3, '99.

We closed a gracious meeting at Mount Pisgah, Chester Association

July 28th, with eleven accessions to the church—one by letter, baptized ten, two of which were pedobaptists.

Our pastor, W. L. A. Stranburg, did the preaching in a faithful, earnest, and uncompromising way. His theme was regeneration, depravity of the heart, and the mercies of God. The church was greatly revived. A good spiritual interest prevailed throughout the meeting.

C. H. DOBBS.

## Marriage.

One of the most brilliant marriages of the season occurred in the Baptist church in Coffeeville on July 19, 1899.

The high contracting parties were Mr. Alfred Bryant and Miss Clara Carr.

The decorations were magnificent, and the eight attendants each presented quite an array of beauty and gallantry.

Rev. M. V. Noffsinger officiated.

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828, Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

The idea of amalgamation of the general organizations of the Northern and Southern Baptists seemed to have met with little favor in either section of the country. It seems not to strike the brethren as a desirable thing from any standpoint. The area is too large, and the consolidated interests would be too cumbersome to be effective. Here is what the *Christian Index* says about it: "It is interesting to note the response to Editor Armstrong's plea for union between our Northern and Southern denominational bodies. With practical unanimity the scheme has failed to convince either North or South. We had anticipated its arguments some three months ago, and doubted such a scheme to be desirable, either as a measure of economy or expediency, or necessary either as an expression of our oneness as a people, or to avoid friction in missionary labors. These conclusions are those reached by all who have discussed the matter. We ourselves believe that the years will serve to decrease the desire for union, rather than increase it. On the Pacific coast it has been necessary to devise a coast convention for educational purposes, to do exactly the things that the Southern Baptist Convention does for the South. The ex-

pediency of the separate existence of the Southern Baptist Convention is too plain to let it be swept away by any mere notion that nationalism is an essential of scriptural fellowship."

The above are the sentiments expressed by THE BAPTIST several months ago.

## Do You Contemplate Taking a Vacation.

If so, before making your arrangements, call on the agent of the Mobile and Ohio Railroad and see what low rates he can make you to all summer resorts. Summer tourists tickets will be on sale from now until September 30th, and are limited to October 31st, 1899. till sep 15

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Write to me or come to see me at Hattiesburg, Miss. L. E. HALL.



## Wilkinson County.

It was my lot to help Brother E. H. Garner, of Wilkins, in a meeting at Horner Hill, in Wilkinson county last week. Brother Garner is pastor and State missionary in this county. Baptist affairs have been in the back ground here for some years. Brother G. seems to be doing good work.

We had a good meeting—only two additions, but the church put on her working garments, and we expect soon to hear their house of worship will be complete—which has been twelve years waiting—never had the doors closed in twelve years.

We had a good meeting in forming good resolutions. I never heard better confessions and more earnest prayers.

Baptists, years ago, were strong in Wilkinson county. I learned a large brick church stands in the country decaying. Another brick church at Woodville. Baptists still hold on there.

Would it not be well for some one to look after the churches not in use—sell them and put the money to work?

We preached at Rosetta at night. This is a small town, no church there. Miss Floy Taylor has succeeded in building a church house—soon be complete. Brother Taylor lives here—Rosetta—and is known as a faithful Baptist.

It would be well for some of our strong preachers to go back and help the weak churches. It would often mean more than a collection of \$50 or \$100 for State Missions.

Brother Garner is in a meeting this week at Woodville, Brother Derrick assisting.

Rev. J. H. Lane at New Providence with Pastor Gardner. So the good work goes on.

JNO. P. CULPEPPER.  
Gloster, Miss.

## One Fare to Monteagle, Tenn.

Via Mobile and Ohio R. R. Account Southern Missionary gathering. Tickets on sale August 6th, 7th, 8th and 9th, limited for return to August 15th, and account meeting Sunday School Institute Monteagle Assembly. Tickets on sale August 13th, 14th, 15th and 16th, limited for return passage to August 20th, 1899.

This is a good opportunity to obtain a low rate to one of the most charming and popular summer resorts in Tennessee, and limit given on tickets is ample for those desiring to take a short vacation.

## Revival Meetings.

Mayton, Miss., Aug. 5, 1899.

Dear BAPTIST:

At your request I submit a brief statement of my meetings as held to date:

1. Raleigh, Smith county. First Sabbath in July; 8 united with the church, 6 baptisms 2 letters; Bro. Jasper Miley assisted her, to the joy of all present.

2. Union, Rankin county. Elder J. T. Simmons the preacher; 3 baptisms; the preaching was all that could have been asked for; Bro. J. T. S. is one of the strongest men in East Mississippi.

3. Springfield, Scott county. Bro. J. A. Hackett did the preaching; 4 baptized. It was a treat to all to have Bro. Hackett preach for us. Many of our younger brethren would be greatly benefited to have this sainted father, ripe with experience, sound in doctrine, alive to every good interest, hold meetings with them. I know of no man that would bring more to your church and congregation.

4. Liberty, Smith county. Bro. Jasper Miley helps her again, and we baptized 4 at the close and all pleased with the preaching.

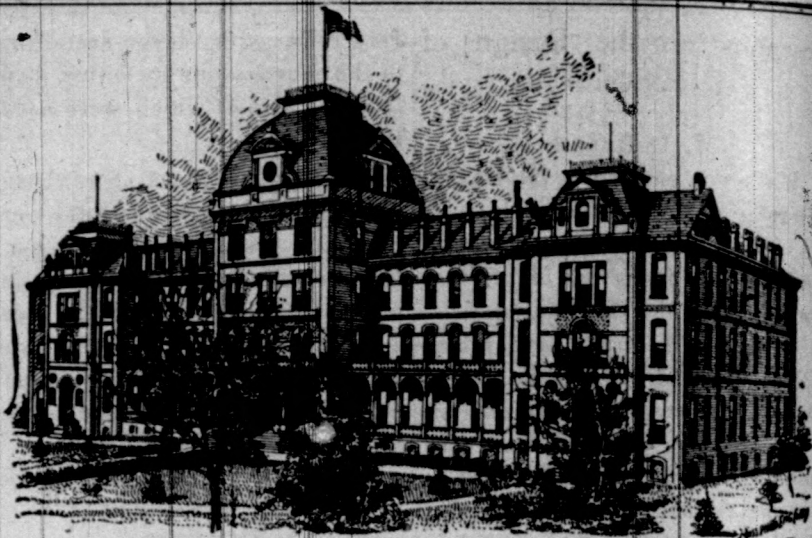
5. Fannin, Rankin county. There I had no preacher help, but my lovable and efficient Brother, J. W. Pickering, of Crystal Springs, to conduct the singing. Here we had no baptism, but we feel to hope some good was the result of the meeting.

Let me say that Prof. J. W. Pickering, of Crystal Springs, is one of the best gospel singers in the South, and one of the best men as well. The writer has known him for fifteen years, and knows him to be above reproach as a Christian gentleman. If any one should want a singer in their meetings they would do well to write him, and secure his help. Bro. Hackett, of Meridian, Crystal Springs' pastor, Jackson's pastor, and John Buckley, of Simpson county, Pokal P. O., know this man and will bear testimony to what I say in his behalf.

This closes my work for July. I now go to Rockbluff, Smith county; thence to Braxton, Simpson county; thence to Lake Como, Jasper county; thence to Pulaski, Scott county; thence to Sarron, Smith county, and probably the next Sabbath to Lake, Scott county. With best wishes for all the BAPTIST readers, I am yours,

T. J. MILEY.

Brother T. T. Martin, of Cripple Creek, Col., is with us, and will preach for our church and people



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The Sixty-Second Annual Session Begins Sept. 27.

Send for Catalogue or other information to

ROBERT C. PATRICK, D.D., President,  
Marion, Alabama.

July 27-41

twice a day until the 16th of this month. His coming to our church has already been a blessing to many of us. Had a good day yesterday, Sunday 6th. May I ask all who see this and wait upon the Lord in prayer, that you remember us. Pray that Brother M's coming to us may be a blessing to our town and church, and the salvation of lost souls.

Fraternally,

W. S. CULPEPPER.  
Gloster, Miss., Aug. 7, '99.

## Obituaries.

### Mrs. Sallie D. Green.

On the morning of June 2nd, 1899, death entered the home of Brother W. C. Green, and claimed as its own the wife and mother Mrs. Sallie D. Green.

She was born June 4th, 1864. In August 1875 she professed faith in Christ and was baptized into the fellowship of the New Zion Baptist church of which she remained a consistent member until death. In September, 1882, she was married to W. C. Green, whose life she blessed, and whose home she adorned and made happy for nearly seventeen years.

She was a true and faithful wife, a loving, self sacrificing mother, and, as a neighbor and friend, helpful and kind.

How vacant and lonely the home! How sad that she was taken from her seven children, who so much need the love and

counsel of their mother. But God makes no mistakes, and it must be best.

God comfort, bless, and guide, this bereaved family, and the many relatives and friends who mourn her death, and may all live so as to be reunited with her in the morning of the resurrection.

W. G. S.

### B. F. Priest.

Bro. B. F. Priest, a devoted member of the Gloster church, born October 31st 1827, was called suddenly to his Heavenly reward without hardly a moment's warning, on July 19th. "Precious in the sight of the Lord is the death of his saints." "In the midst of life we are in death." To the devoted companion who started out on life's journey, to take a willing part in the joys and sorrows of this world, and the children who are left on this side the shore—remember please—in this the darkest hour of life, "all things work together for good to them that love God."

Look up by faith into God's smiling face and say "thy will be done."

"Asleep in Jesus, blessed sleep,  
From whence none ever wake to weep."

W. S. CULPEPPER.

Gloster, Miss., Aug. 7, 1899.

Dr. T. T. Eaton is supplying the pulpit of the First Baptist church, Denver, Col. He is certainly a most resourceful man. He is pastor of the largest church in the South, editor of one of the most largely circulated weekly religious papers, and still finds time to supply a church at Denver.